soul, the most precious of all objects, is also upon the upward path? Surely, man alone is not destined to a miserable finality—man with all the fire of his unquenchable aspiration -

Broadly speaking, the soul's ultimate destiny then is t<^ attain God and His holyiess or make progress unto Him-

All the compartments of life, the mind, the heart, the so-al and the will must advance in the way of truth. In other words, the intellectual, moral and emotional progress of our being is our destiny.

The All-Wise Providence undoubtedly co-operates with. the man who faithfully performs his journey and labours to fulfil his destiny not by yielding to a physical necessity or a brute propensity but by exercising free will and inde- pendent energy. But the greater the destiny, the greater the opposition to its fulfilment and the greater, therefore, the struggle to overcome it. The record of these struggles is the invaluable history of spiritual experiences of mankind ; for. God presides over them and gives them the victory -

The history of every victorious life thus forms a chapter in the great scriptures of humanity.

Now coming fb our Rishis, they enjoin a life of intense

activity for the realisation of man's destiny. It is wrongly believed by some that the Upanishads advocate for attaining salvation a life of seclusive meditation in forests. **On** the other hand, the Rishis say " *One should wish to live a hundred years here surely by performing duties. Work does not cling to thee, to man when he acts in this manner. There is no other way than this* '| (Isopanishad). They teach us that God's nature is made not only of knowledge and power but also of action, that to work we must live and to live we must work. Life and activity are thus inseparably combined. God Himself is ever active in creation. Our life itself in all its varied expressions is an unceasing activity, a continuous manifestation of the Infinite Life, an inscrutable weaving of the threads of destiny by the hands of a loving